and feet of these cradles are made of two wooden hoops bent in the form of semicircles, which are bound together by several horizontal wooden mouldings usually turned and painted in bright colors. /241/ The bottom and the low sidewalls are made of thin boards or shavings. The mothers carry their infants not wrapped up in swaddling clothes as we do but in these portable cradles, which is not only more convenient for the mothers but decidedly more favorable to the development of the child than our methods are. For rocking, the cradle is hung on the branch of a tree outdoors, or in a room or on the veranda on a ceiling beam, by means of a rope fastened to the middle of the upper crosspiece. /Figure 89. Caption: Turkestan Bedstead./ In this cradle, which is in use among all Central Asians, the children lie continually on their backs, and as a consequence the back of the head becomes very much flattened eventually. The noticeable brachycephaly of all Central Asians, Kazakhs, Uzbeks, Sarts, Tadzhiks, Galchas, etc. goes back to this. Therefore the cephalic index is not a physical anthropological index as the physical anthropologists believe, but an ethnographic one. /Figure 90. Caption: Child's cradle in Turkestan./

For the storage of their valuables the urban people of Turkestan use the same wooden boxes imported from Russia, as the nomads use. These are painted red and green and mounted with sheet-iron and are a primary adornment of the living quarters.

In addition to the furnishings already mentioned, in the dwellings of the sedentary population of Turkestan, there remain to be mentioned only the characteristic teapots and teacups, the washbasins, the brass plates, the water pipes and the bird cages.

The teapots (Figure 91, p. 242) are made either of brass or tin-plated copper, are always encased more or less artistically, and have the same shape as the water pitchers and wine pitchers used during mass in the Catholic church. These teapots are filled with water and set on the fire and after the water comes to a boil a proportionate quantity of tea is thrown in. The teacups are either of clay, and thus of domestic manufacture, or else of real or imitation porcelain from China (Figure 123).

/242/ /Figure 91. Caption: Teapots./

The shape of the native washbasins is characteristic. These are used before and after every meal and also often during the day, and are, as a rule, of good and ornamental workmanship. They are likewise made of brass or tin-plated copper and consist of a shallow basin with a sieve-like perforated bottom, under which a vessel like a chamber pot is attached to catch the dirty water from washing. Brass pitchers

him in 1871 and annex his dominions to the Empire.

11) The Dungans. They are reckoned at about 20,000 persons in the okrug. In the Kuldja region before the last emigration of the Dungans from Kashgaria after its conquest by the Chinese, they totalled 4,030 persons. They lived then and live now in the towns of Suidun, /Sui-ting/ Chinchakhodzi /Ch'ing-shui-ho-tzu/ and Tardzhi /Hui-yuan?/. The Dungans who migrated settled in the Fergana and Semirechie oblast'v. The largest settlement of the Dungan emigrants is in the Tokmak uyezd, 7 versts north of Tokmak in the Karakunus valley, where about 4,000 of them now live. They came in 1878 and as a result of their industry have built up and established excellent farming land.

The origin of the Dungans is unclear. According to their own tradition their ancestors, who were moslems, conquered China by force of arms but gradually submitted to the conquered people, adopting their language, customs and costume. Although the Dungans also mixed considerably with the Chinese through intermarriage they still retained their tribal individualism and, most important, their religion. Their hatred for the Chinese is without limit.

The Dungans are of medium height and are notably corpulent. They have a high protuberant forehead; their brows are thick and arched; the eyes are slightly raised in the corners; the cheekbones protrude very insignificantly; the face is oval; the mouth is of

141 medium size; the lips are thick, the teeth
142 medium; the chin is round, the ears are small and flattened; the hair is black and smooth; the beard is sparse and tough. The skin is smooth, the neck powerful and the extremities medium.

197 They[1] speak Chinese and wear Chinese
302 costume but nevertheless they shave their heads. Their occupations are agriculture, gardening
463 and various crafts. They make no celebration
844 when a child is born. The mother remains in
846 bed for fifteen days. The child receives its
553 name the day after it is born, in the presence of the mullah. The circumcision of boys is
852 performed on the eighth, ninth or tenth day.
583 A girl who is marrying receives a dowry. /332/
764 After death the body is wrapped in a white cloth
765 and buried directly in the ground. After the burial the mullahs and relatives gather for a
587 funeral feast. A widow may remarry after the
593 lapse of ninety days. In family life parental authority is very strong and the father is the absolute head of the family. The women do not
291 cover their faces. These people are outstanding
181 for their high morals, industry and hospitality.

101 12) The Kalmyks, and the Torgouts who
221 are related to them,[2] are nomads. The former nomadize in the Vernoye and Issyk-Kul uyezds of the Semirechie oblast, and the latter in the Kuldja region, around Kunges. Since 1878 the Torgouts have begun to migrate to Yulduz.

162 The 13) Sibo (13;318 persons), the
101 14) Solons (4,182 persons), and the 15) Kara-Kiti(3,032 persons) belong to the Mongol (read Manchu-Tungusic, ed.) peoples. The majority of them (21,932 persons, male and female) live

[1] [The Dungans, see cat 116, p. 11--Analyst]